

3-9

PLANNING THE THEME: LITERATURE LIST

Bierhorst, John (1993). The Iroquois Story of Creation, *The Woman Who Fell from the Sky*. New York: William Morrow & Company, Inc. A retelling of the Iroquois creation story, the world as we know it begins with a woman and her twin sons. Using her creation powers, she forms the earth and stars. Her sons represent the two forces in the universe: the good and the evil.

dePaola, Tomie (1988). The legend of the Indian Paintbrush. New York: G.P. Putnam. A retelling of the legend of how the Indians got such vivid colors in their paintings.

Goble, Paul (1988). Her Seven Brothers. New York: Bradbury Press. A retelling of the Cheyenne legend of the creation of the Big Dipper. A young Indian girl makes shirts and moccasins for seven brothers she has not yet met, and the elders of her tribe believe that unseen powers have spoken to her.

Gridley, Marion (1969). Indian Nations: *The Story of the Iroquois*. New York: GP. Putnam's Sons. The first in a series of authentic books about Indian Nations that have made significant contributions to our heritage and also are representative of particular cultures.

Levitt, Paul M., & Guralnick, Elissa S. (1988). The stolen appaloosa and other Indian stories. Longmont, CO: Bookmakers Guild.

London, Jonathan (1993). A Karuk Coyote Tale: *Fire Race*. San Francisco: Chronicle Books. Inspired by a legend of the Karuk people, the author retells this captivating tale of a wise old coyote, the trickster-hero featured in many Native American stories, and his plan to steal fire from the wicked Yellow Jacket sisters, so that all the animal people would be warm.

McCall, Barbara (1989). Native American People: *The Iroquois*. Florida: Rourke Publications, Inc. A book in a series on Native American People. These books examine their myths, their history, their social structure and daily life, their warriors and wise men, their victories and defeats.

Nechodom, Kerry (1992). A Chumash Legend: *The Rainbow Bridge*. California: Sand River Press. Limuw (Lim-you), a Chumash boy who swims with the dolphins joins his Grandfather beside the campfire to learn of the ancient legends of coming of fire and the first dolphins.

- Ortiz, Simon (1988). The People Shall Continue. California: Children's Book Press. This is an epic story of Native American People. It extends in time from the Creation to the present day; it touches all aspects of life; it speaks in the rhythms of traditional oral narrative.
- Spencer, R.F., and Jennings, J.D., et. al. (1977). Ethnology and Backgrounds of the North American Indians. Second Edition. The Native Americans. New York: Harper & Row, Publishers. An in-depth introduction to the American Indian for the general reader.
- Step toe, John (1989). A Native Ameican Legend. The Story of Jumping Mouse. New York: Mulberry Books. This is a retelling of the legend of the Great Plains Indians. The gifts of Magic Frog and his own unselfish spirit take mouse to the far off land where no mouse goes hungry.
- Taylor, Colin F., editor (1991). The Native Americans: The Indigenous People of North America. New York: Smithmark Publishers, Inc. An incredible resource for all the Indian peoples of North America. Great illustrations, maps and diagrams.
- Tunis, Edwin (1959). Revised edition. Indian. New York: Thomas Y. Crowell. A pictoral re-creation of Ameican Indian Life before the arrival of the white man, told in lively text and more than 245 accurate drawings.

Bibliography of Native American Literature

- X McCall, Barbara. 1989. Native American People. *The Iroquois*. Florida: Rourke Publications, Inc. A book in a series on Native American People. These books examine their myths, their history, their social structure and daily life, their warriors and wise men, their victories and defeats.
- X Nechodom, Kerry. 1992. A Chumash Legend. *The Rainbow Bridge*. California: Sand River Press. Limuw (Lim-you), a Chumash boy who swims with the dolphins joins his Grandfather beside the campfire to learn of the ancient legends of the coming of fire and the first dolphins.
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- X Goble, Paul. 1988. *Her Seven Brothers*. New York: Bradbury Press. A retelling of the Cheyenne legend of the creation of the Big Dipper. A young Indian girl makes shirts and moccasins for seven brothers she has not yet met, and the elders of her tribe believe that unseen powers have spoken to her.
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- X Bierhorst, John. 1993. The Iroquois Story of Creation. *The Woman Who Fell from the Sky*. New York: William Morrow & Company, Inc. A retelling of the Iroquois creation story, the world as we know it begins with a woman and her twin sons. Using her creation powers, she forms the earth and stars. Her sons represent the two forces in the universe- the good and the evil.

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- X Gridley, Marion. 1969. Indian Nations. *The Story of The Iroquois*. New York: G.P. Putman's Sons. The first in a series of authentic books about Indian Nations that have made significant contributions to our heritage and also are representative of particular cultures.
- X London, Jonathan. 1993. A Karuk Coyote Tale. *Fire Race*. San Francisco: Chronicle Books. Inspired by a legend of the Karuk people- the author retells this captivating tale of a wise old coyote, the trickster-hero featured in many Native American stories, and his plan to steal fire from the wicked Yellow Jacket sisters, so that all the animal people will be warm.

Bibliography

Goble, P. Her Seven Brothers. (1988). New York, NY: Bradbury Press.

This Cheyenne legend of the creation of the Big Dipper is retold in this story. An Indian girl makes shirts and moccasins for seven brothers; she has not yet met. ~~the~~ Her parents and elders of the tribe believe that unseen powers have spoken to her. She travels to the north country to find her seven brothers.

Goble, P. Ektoni and the Buffalo Skull. (1991). New York, NY: Orchard Books.

This story of the trickster who gets his head stuck in a skull was told throughout most tribes of the Great Plains. Ektoni rides proudly away ~~to~~ to impress the girls. But he returns home by way of the river and gets his head stuck in a buffalo skull. Because the buffalo skull is considered sacred, Ektoni learns the lesson of not putting his nose where it does not belong. disturbing things which ~~should~~ ^{should} be left alone.

Goble, P. The Great Race. (1985) New York, NY: Bradbury Press.

This is a myth of the Cheyenne and Sioux. There was a time when buffalo had incredible powers

and even ate people. It was by winning the Great Race, in which all the birds and animals ran, that mankind had power over the buffalo.

May, R. The Plains Indians of North America. (1987) Kuro Beach, FL: Rourke Publications, Inc.

This book is an account of the history of all of the different Plains tribes as a whole. It includes their lifestyle, customs, and fight for survival against the white men's invasion westward.

→ managing the whole learning
classroom

Theme Cycles : An Interactive Teaching Model

Cm
School supply

Deciding on the theme! The theme for your cycle is a big idea, an overarching concept, unifying constructs, or underlying assumptions. It needs to have some social significance. Themes are larger ideas. They link the theoretical structures of the various disciplines and show how they are parallel and cohesive. Literacy lies not only in knowing facts and concepts but also in understanding the connections that make such information manageable and useful. *Taken from the Science Framework, 1990.* Have it checked by the professor.

Deciding on the research question! The research question might be one directly related to the theme of your Thematic Cycle or it might just be something which you are curious about. How do you find the answers to your research question?

List some ideas here...

Sheliki

NOT NECESSARILY BEHAVIOR

Decide on the big outcome for the end. What will students be expected to do to demonstrate this theme? What activities, lessons, experiences, knowledge will it be necessary for the students to have in order to perform the big outcome at the end of the thematic cycle?

Background information for the teacher. What background knowledge is necessary for teaching your theme? Read and skim books to compile this information. It can be done in any form to meet your needs. You can keep adding to this section as you work on your Thematic Cycle and as you would teach it with students.

With students ...

1. Exploring the theme at the beginning.

Motivate the students into wanting to study this thematic cycle. Use a variety of stimulating introductory activities to help the students become curious. Hands-on experiences, a read-aloud or storytelling, visitations, videos are but some of the ways to interest the students. Let the students discuss and record what they know about the topic without you giving input of what you think.

2. Gather children's prior knowledge and questions.

One very effective way to do this is to use a K - W - L.

K <u>know</u>	W <u>want</u>	L <u>learn</u>
(List all the things you know about the theme.)	(List question on what they want to find out further about the theme.)	(At the end reflect and list all they learned.)

This may be done individually or as a group on a large chart.

Listening / speaking
Reading
Writing
Social Science
Math
Science

Plan the theme ...

Utilize information gained from the students when planning.

Organize the theme, sub-ideas, and concepts in sequence as they will be presented.

List student outcomes.

Develop a web to demonstrate the integration of disciplines.

nodes & disciplines

THEME

List student assessment.

Are you using means of authentic

assessment such as performance based, portfolios (Be specific what you'd put in.), etc.? How would the students be involved in this process?

Sample lessons for the theme.

Each member of the

cooperative group will do one lesson by themselves for the theme. Be sure to include: Any models of teaching used. Cooperative groupings if used. Methods of getting students into the lesson to have them start to make connections. Any activity sheets and possible samples you used in the lesson. How you would conclude the lesson. Finally how you evaluate the students understanding all during the lesson as well as how you'll know they've been successful at the end of the lesson.

List of literature to be used for the theme.

An annotated resource list.

What are some possible

resources to use? Think in the broadest terms - i.e. field trips, case studies, art, music, technology, etc.

With students ...

1. Begin the theme cycle with students.

2. BE FLEXIBLE!

Even though you have planned out all the

activities, sequence, content, etc. BE FLEXIBLE - Remember that is the key! The students have already asked questions regarding the theme. Use these to have the students explore and investigate thus the integrated thematic cycle will evolve. Use more student questions during the lesson to help guide the Thematic Cycle.

At the end complete your resource question.

What did you learn while doing your thematic cycle that gave you insight into your research question?

Each integrated theme will be developed by a cooperative group of students. One copy of the theme will be given to the professors, as well as a copy to each student. Each group will give a presentation on their theme with books, resources, and representations of activities to display for other students. Each person within the group will present their 10 minute individual lesson. Please make your own arrangements to video-tape your group's teaching session. This can be a valuable tool to add to your portfolio.

Background Information

About 300 years ago, only Indians lived in the center of North America. About 20 different Indian tribes inhabited the area known as the Great Plains. People from the Sioux, Crow, Comanche, Apache, Cheyenne, and Pawnee made the Plains their home. Each group of people had its own language, history, and culture. The names of these tribes may sound familiar than those of other tribes because of the many TV shows, movies, and books which have often showed an exaggerated or stereotypical view of the Plains Indians of the 19th century.

Many of the Plains Indians subsisted on hunting alone. They hunted wolves and coyotes, ~~and~~ ^{but primarily} buffalo. They were nomads who lived in portable homes called tipis as they roamed the Plains in search of buffalo. The buffalo provided them with the necessities of life - food, clothing, and shelter. No part of the buffalo was ever wasted and they were only killed as needed.

Historically, the climate in the Great Plains has been harsh. Summers are hot and dry while winters are long, snowy, and cold. Not many native Americans settled on the vast Plains due to these conditions. Those that did were sometimes

driven off by droughts. ~~Tribes~~

Tribes were eventually driven westward by other tribes who had acquired guns from the French and British traders. The Sioux were driven onto the Plains from the edge of the eastern forests by the ~~the~~ Ojibways. The Sioux in turn forced the Cheyenne onto the Plains to the Missouri River.

Plains and other Indians had many beliefs in common. Living so close to nature, the Earth was ~~the~~ regarded as their mother and they worshiped the Sun.

The land was very important to them and was also sacred. Many tribes also relied on medicine men, combination doctors and priests who were trained in the use of medicinal plants.

Pueblo Indians

Of all of the Indians, the Pueblo Indians most were unlike the typical "Hollywood Indians." They are part of a group that settled in the Southwestern part of the United States (the states of Arizona and New Mexico) and Sonora and part of Chihuahua in Mexico. Unlike other regions of North America, over twenty-five Native American groups have survived the onslaught of European expansion and been able to remain on their traditional homelands with some compliment of their distinctive customs as enclaved cultures. These groups represent almost three-quarters of the Native American cultures that inhabited the region at the time of the first Spanish exploration almost 500 years ago.

Native Americans came to the Southwest at least 12,000 years ago. In these early times people were hunters and gatherers of wild plants. As the environment changed, these peoples, whose cultures emerged around 6,000 BC, began to experiment with growing food around 2,500-3,000 BC

Slowly the peoples of the Southwest developed distinctive cultures; those living in the mountainous regions are called the Mogollon, those on the Colorado Plateau, the Basketmakers and Anasazi, and those in the western and central parts of the region, the Patayan, Sinagua and Salado. Each group



Santa Clara Corn Dance (Tewa Pueblo), 1950

became horticulturists growing corn, beans and squash supplemented by hunting and the gathering of wild foods. Each adapted in different ways to their special environments. Around 300 BC migrations brought new groups into the Southwest from Mexico. These individuals quickly developed a culture, known as Hohokam, that was based on agricultural traditions. Living in central and southern Arizona they built extensive irrigations systems, refined tools and monumental architecture. Except for those people who lived in areas that could not support agriculture, all these prehistoric people lived in permanent and semi-permanent villages. Some were so large and complex that they resembled small towns with extensive and complex organizations.

The fourteenth and fifteenth centuries were a time of great population movement which has not yet been fully explained. Following a large drought, old regions were abandoned, the largest trading centers no longer used. Groups collected and settlements were frequently abandoned. The Pueblo Indians (The Puebloans), the O'Odham (Pima) and the Yumans settled in what is now called their traditional homelands. Heralded in an extensive series of clan or migrations legends, each group has a rich oral history about this period.

In northern New Mexico and Arizona, on the Colorado Plateau and along the Rio Grande River, the Puebloan peoples were most in evidence—with a population of over 40,000—living in ninety villages. Today there are only thirty; the others have been abandoned because of drought, disease and warfare. Called Pueblo Indians by the early Spanish explorers because of their distinctive architecture—permanent, compact, multi-chambered houses made of stone and adobe—these peoples were the descendants of the Anasazi and Mogollon peoples. Pueblo, which means "village dweller," was an accurate reflection of Pueblo life. The Pueblo Indians did not constitute a tribe; each Puebloan culture was a village that functioned as an autonomous political entity. This doesn't mean that these groups lived in a vacuum. They traded with one another, recognized common ancestry, occasionally intermarried and shared many similar values and world views.

The Puebloan peoples speak many different languages. The largest language group is *Tanoan*, part of the Kiowa-Tanoan language family. Tanoan consists of three

main languages: *Tiwa*, *Tewa* and *Towa*. Besides language, the Pueblos are divided into two main sub-groups based on location and ecological adaptation. The Eastern Pueblos (Tanoan and Keresan speakers), who lived on the Rio Grande, have a permanent water source enabling them to practice irrigation agriculture. The Western Pueblos (Hopi, Hopi-Tewa, Zuni, Acoma and Laguna), lacking a steady supply of water, rely on dry farming. The difference in water supply affects many aspect of culture from food procurement to religion. Economically all Puebloans are agriculturalists. Many also raise small herds of sheep and cattle, produce art—such as weaving, silversmithing, jewelry, katchina dolls, pottery and baskets.

With the Pueblo Indians religion transcends and permeates all aspects of life, including interaction patterns with the land, with other peoples and with the supernaturals. All aspects of Puebloan life---art, crafts, economics, social structure and the family---are inextricably interwoven and integrated under a single world view. From the simple tenet that people must live in harmony with nature, the Pueblo Indians have developed rich cultural traditions that are expressed in poetry, legends, song, dance and art. In this way central values are given outward expression. For example, many of the designs on pottery are derived from motifs connected with ceremonial life. Architecturally the center of a village both physically and symbolically, is a special chamber called *kivas*. Here private and communal rites are performed daily and at appropriate times throughout the year. Prayers are given for blessing and to insure the germination and maturation of crops and to give thanks for good health. Through religion all else is given significance.

PRIOR KNOWLEDGE:

WHAT DO THEY KNOW

- The Indians killed the buffaloes
- 70,00 years ago Native Americans had to take their baths in a pond
- Native Americans tells stories with their hands
- Native Americans were the first people in this country
- Native Americans is someone who was here before us
- The White People weren't nice to the Indian
- The Native Americans were the 1st people in the US
- Native Americans cooked for their food
- they live in a very cold place
- Native Americans were nice to the white people
- Native Americans are indians
- there wore masks on their faces to salute their gods
- they lived in teepees
- they killed animals to eat
- Indians have very dark skin
- Native Americans are a family of Americans
- Native Americans had to kill for their food
- the white people killed a lot of Indians
- they danced with their friends
- Native Americans had gods
- There are not many indians in the US

WHAT DO THEY WANT TO KNOW

Why do people call Indians "Indians"?
(Janet)

Why are the Indians brown? (Guadalupe)

How do the Indians kill the animals (Roldon)

Why do the indians hunt? (Thom)

Why do the Indians have arrows? (Hen)

How did they make bows and arrows and spears (Allan Jay)

How do they cut the trees? (Jesse G)

Why do Indians ride on horses? (Cindy)

Why do the Indians live in teepees (Cindy)

How do they make their teepees? (Jesse G)

What kind of material do they use on teepees
(LaToya)

How does the Indian make feathers? (sara)

Why do Indians wear feathers on their heads
and masks on their faces? (William)

How come they dance? (Edgar)

How do they celebrate their culture (Ashley)

Why did the while people kill some of the
indians? (Jeanette)

Why did the indians start thanksgiving?
(Justine)

Why did the white people didn't share with
the Indians (Hoonie)

How did the Indians come to America
(Isaias)

WHAT DO WE KNOW?

- The Indians killed the buffaloes
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Plan the theme

- **presentation order** (Joe) - progression of thematic development
- **student outcome:** (Joe) - same as the "big outcome"

PLANNING THE THEME: THEME PROGRESSION

Listening/Speaking

Stories
Re-telling of stories
in cooperative grps.
Reader's theater
Guest speakers

Reading

See Annotated
Bibliography

Writing

Journals
Book rewrites
Letters to Indians
Research Logs
Story Maps
Portfolios

Social Studies

Grinding corn

NATIVE AMERICANS

Science

Cultivate maze
Ecology Food Web
- interdependence

Math

Graphing maze
growth
Story problems

Art/Music

Weavings
Pictorial drawing of
stories
Pottery/clay working
Woodworking/carving

Special Activities

Field trips-
Bowers Museum
Southwest Museum
Guest speakers-
Authentic voices
Interviews/video
Movies - Ray Whitecloud - Spirit Man
- Dances w/ Wolves
- Geronimo
- How the West was Lost
- How the West was Won
- Last of the Mohicans

PLANNING THE THEME: STUDENT ASSESSMENT

Joe Bustillos
November 23, 1993
Mrs. Brown's Grade 5 Class
Ed508/LangArts: Soohoo

**Known By Their Own Words:
Ray Whitecloud - "Spirit Man"**

OBJECTIVE:

Students will be introduced to a Native American "Spirit Man", Ray Whitecloud and will compare previous knowledge of Native Americans with Whitecloud's answer to "typical" questions about American Indians.

CONCEPTS:

- One way to constructively confront diversity is to let the "other group" describe themselves in their own words.
- Dialog is an important way for diverse peoples to get to know each other with one group/person asking questions of the second (thus the second gains knowledge about what is important to the first and the first has those questions answered), and visa-versa.
- It is important to get information/knowledge about differing peoples directly or as directly as possible from the people one wants to know about.

MATERIALS:

- TV, video-player, copy of taped interview
- Whitecloud response poster and "response sheets" (one per student = 30 copies?)

PROCEDURE:

- **Introduction:** Favorite movies with Indians? Things you've learned since beginning this unit? What questions would you have if you were to meet an Indian?
- **Video:** view Ray Whitecloud interview (hold additional questions until end of video)
- **Student De-briefing:** additional questions, difficult terminology (eg. "indigenous people").
- **Student Activity:** write or draw follow-up questions or comments to be sent to Mr. Ray Whitecloud (5 - 10 minutes).

LANGUAGE ARTS THEMATIC PROJECT

by

Shalini Patel,
Jacki Lawrence
and Joe Bustillos

*God hath made of one blood
all nations of men
-Acts of the Apostles 18:26*

*There is but one race—humanity.
-George Moore*

Those of us who would hope to become teachers in California, while assenting George Moore's sentiment, cannot afford to confuse that Race with the Eurocentric Macro-culture which most of us were raised with. So what does this mean to the teacher in the classroom? I mean, without even mentioning multiculturalism or multiethnicity, many educators are already feeling like they have to pay attention to more Special Interest Groups than most Freshman Congressmen. But the unfortunate reality is that when the Framework talks about "Cultural Literacy" or "Historical Literacy" it's no longer enough for us to talk about the first Thanksgiving dinner and Iriquois Longhouses and feel like we've covered it.

DECIDING ON A THEME:



**Deciding on the big outcome for
the end:**

THE BIG OUTCOME:

(Joe) "What will students be expected to do to demonstrate this theme
(activities, lessons)

BACKGROUND INFORMATION:

Following are three examples of the lifestyles and legacies of three of the hundreds of Native American groups that lived in North America. For a more complete overview of the diverse peoples we called the Native Americans please consult, The Native Americans, Colin F. Taylor (ed.), which is listed in the bibliography.

The Iroquois - *People of the Longhouse*

In some ways Indians were alike, but in many ways they were greatly different. Indians were farmers or hunters, wanderers or town dwellers. They were skilled in arts and crafts, clever in inventions, and talented in their music and poetry. They were warriors when they needed to be, and were peaceful when left alone. They lived simply, or they lived in great temples which they built themselves. And, they each had their own distinct dress and language. The Iroquois were one such group among these great people called the Indians.

The Iroquois, or "People of the Longhouse," founded an Indian league which stood for peace and brotherhood. It is said to have been the first United Nations. It was formed by five great tribes which were part of the large family group we call the Iroquois. The five tribes include: the Mohawk, Oneida,



The defeat of the Iroquois in 1609 at Lake Champlain by a force of Huron, Montagnais, and Ottawa. Palm trees, hammocks, and nakedness are the artist's inventions.

Onondaga, Cayuga, and Seneca. Their villages covered most of the Eastern continent of the United States.

The Iroquois were known for their great ability to govern their tribes. The foundation of their league was equality for all. The sachems, or chiefs, were the same as any other people. They had no rights above others, and they were not rulers. Their lives were spent in service. They did not own anything. In fact, when the Constitution of the United States were written, ideas for it were taken from the Iroquois form of government.

Like other people, the Iroquois were both good and bad. People are generally the same the world over. They were loving to one another and friendly and kind to strangers. They were generous, sharing what they had, even when they had little. Gentle and merry, the Indians were fond of jokes, playing games and enjoying social gatherings. In war, however, they were cruel and ruthless, but then this is what the outcome of all wars is.

The Iroquois lived deep in the forest which provided all that they needed. Every part of a tree was put to use. Although they wandered in search of game, they were not true wanderers. They lived in villages and raised most of their food. An Iroquois home was a long house made of a framework of young trees covered with elm bark. Their houses resembled a loaf of bread. Ten to twenty families lived in one house. Each family had a fireplace in the center of its part of the house.

The women of the Iroquois were the field workers because the Indians believed that the Earth Creator had divided work among women and men. Therefore, anything that had to do with the home or creation belonged to women. The men were the providers and defenders. In an Indian village, every person worked at something, both the old and the young.

The Indian world was filled with spirits, both good and bad. Everything on the earth or in the sky had its own spirit. The spirit of good created the world and all that is good in it, while his twin brother was the spirit of evil. He made all bad things on the earth.

since the Iroquois had no written language, the wampum beads became their way to record the events in history. The Indian wampum beads made from clamshells by the New England Indians living along the coast were valued more than anything else by the Iroquois. The wampum beads were white, purple (the most valuable), black, and the natural shell colors. Each color had its own meaning.

The craft of the Iroquois was woodworking and carving. Wooden bowls, dippers, and ladles were carved. The ladle ends were formed into squirrels, birds, beavers, or seated human figures. Baskets were woven from black ashwood that had been pounded into pliable wood splints. Corn husks were twisted into a braid and used to make jars, baskets and sandals. After the Europeans arrived, the Iroquois etched or cut Indian designs into jewelry made from silver and nickel.

Today there are about 50,000 Iroquois Indians. They live on and off reservation land in New York State and southern Canada, and the state is responsible for their welfare. All Indian children go to public schools. Many of the Iroquois have given themselves a name in the steelworkers business. In fact, they have worked on some of the tallest buildings and greatest bridges. The Iroquois, like all Indians, contributed much to the value of our heritage. They continue the struggle to find ways to keep the best of their own Indian heritage while living in a non-Indian culture.

Background Information

The Iroquois-People of the Longhouse

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The Iroquois, or "People of the Longhouse," founded an Indian league which stood for peace and brotherhood. It is said to have been the first United Nations. It was formed by five great tribes which were part of the large family group we call the Iroquois. The five tribes include-the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. Their villages covered most of the Eastern continent of the United States.

The Iroquois were known for their great ability to govern their tribes. The foundation of their league was equality for all. The sachems, or chiefs, were the same as any other people. They had no rights above others, and they were not rulers. Their lives were spent in service. They did not own anything. In fact, when the Constitution of the United States was written, ideas for it were taken from the Iroquois form of government.

Like other people, the Iroquois were both good and bad. People are generally the same the world over. They were loving to one another and friendly and kind to strangers. They were generous, sharing what they had, even when they had little. Gentle and merry, the Indians were fond of jokes, playing games and enjoying social gatherings. In war, however, they were cruel and ruthless, but then this is what the outcome of all wars is.

The Iroquois lived deep in the forest which provided all that they needed. Every part of a tree was put to use. Although they wandered in search of

game, they were not true wanderers. They lived in villages and raised most of their food. An Iroquois home was a long house made of a framework of young trees covered with elm bark. Their houses resembled a loaf of bread. Ten to twenty families lived in one house. Each family had a fireplace in the center of its part of the house.

The women of the Iroquois were the field workers because the Indians believed that the Earth Creator had divided work among women and men. Therefore, anything that had to do with the home or creation belonged to women. The men were the providers and defenders. In an Indian village, every person worked at something, both the old and the young.

The Indian world was filled with spirits, both good and bad. Everything on the earth or in the sky had its own spirit. The spirit of good created the world and all that is good in it, while his twin brother was the spirit of evil. He made all bad things on the earth.

Since the Iroquois had no written language, the wampum beads became their way to record the events in history. The Indian wampum beads made from clamshells by the New England Indians living along the coast were valued more than anything else by the Iroquois. The wampam beads were white, purple (the most valuable), black, and the natural shell colors. Each color had its own meaning.

The craft of the Iroquois was woodworking and carving. Wooden bowls, dippers, and ladles were carved. The ladle ends were formed into squirrels, birds, beavers, or seated human figures. Baskets were woven from black ashwood that had been pounded into pliable wood splints. Corn husks were twisted into a braid and used to make jars, baskets and sandals. After the Europeans arrived, the Iroquois etched or cut Indian designs into jewelry made from silver and nickel.

Today there are about 50,000 Iroquois Indians. They live on and off reservation land in New York State and southern Canada, and the state is responsible for their welfare. All Indian children go to public schools. Many of the Iroquois have given themselves a name in the steelworkers business. In fact, they have worked on some of our tallest buildings and greatest bridges. The Iroquois, like all the Indians, contributed much to the value of our hertiage. They continue the struggle to find ways to keep the best of their own Indian heritage while living in a non-Indian culture.

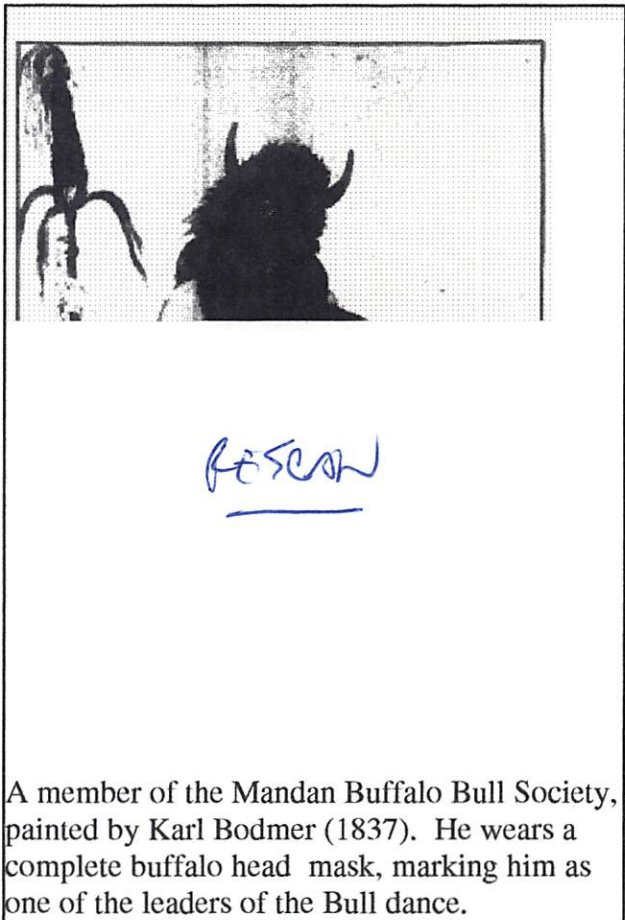
The Plains Indians

About 300-years ago, only Indians lived in the center of North America. About 20 different Indian tribes inhabited the area known as the Great Plains. People from Sioux, Crow, Comanche, Apache, Cheyenne, and Pawnee made the Plains their home. Each group of people had their own languages, history, and culture. The names of these tribes may sound familiar than those of other tribes because of the many TV shows, movies, and books which have often shown an exaggerated or stereotypical view of the Plains Indians of the 19th-century.

Many of the Plains Indians subsisted on hunting alone. They hunted wolves and coyotes, but primarily buffalo. They were nomads who lived in portable homes called tepees as they roamed the Plains in search of buffalo. The buffalo provided them with necessities of life: food, clothing, and shelter. No part of the buffalo was ever wasted and they were only killed as needed.

Historically, the climate in the Great Plains was harsh. Summers were hot and dry while winters were long, snowy, and cold. Not many Native Americans settled in the vast Plains due to these conditions. Those who did were sometimes driven off by droughts.

Tribes were eventually driven westward by other tribes who had acquired guns from the French and British traders. The Sioux were driven onto the Plains from the edge of the eastern forests by the Ojibways. The Sioux in turn forced the Cheyenne onto the Plains to the Missouri River.



A member of the Mandan Buffalo Bull Society, painted by Karl Bodmer (1837). He wears a complete buffalo head mask, marking him as one of the leaders of the Bull dance.

Plains and other Indians had many beliefs in common. Living so close to Nature, the Earth was regarded as their mother and they worshipped the Sun. The land was very important to them and was also sacred to them. Many tribes also relied on medicine men, combination doctors and priests who were trained in the use of medicinal plants.

WHOLE LANGUAGE

GOING PLACES: "A SPECIAL TRADE"

PLAN:

- ① HOMEROOM: BRAINSTORM ABOUT FRIENDS + SHARING
READ "A SPECIAL TRADE" WITH WHOLE HOMEROOM
(BUDDY-READER GROUPED TOGETHER)
- ② BOTH ROOMS: MR. B SHARES/LEADS TWO SONGS
"LITTLE BOBY BOY"
"NATALIE"
- ③ HOMEROOM BUDDIES - WORK ON WORKSHEET ABOUT
"A SPECIAL TRADE"
- ④ HOMEROOM TABLE GROUPS: ON BACK OF WORKSHEET
STUDENT WRITES NAME THEN PASSES SHEET
TO NEIGHBOR (CLOCK-WISE, ETC.) - EACH
PERSON AT TABLE WRITES SOMETHING NICE ABOUT
THE PERSON NAMED ON SHEET (YOUNGERS CAN
DRAW PICTURE W/ LABEL) EACH PERSON
AT THE TABLE CONTRIBUTES, NO MORE
THAN 5 MINUTES PER PERSON

In Dad's Footsteps: A tale of fate stranger than fiction

ED508 - Language Arts "Writer's Workshop" worksheet

Please Feel Free to Make Comments and Notes on the copy (especially on the back of the facing page)

2 Dec. forky Lawrence

It's great. I can really visualize each event as I read the story. You are a very good writer - I will look for a copy when you are published. It is definitely a "can't put it down until I'm done" book. Thanks for sharing it with me.